創価大学
国際仏教学高等研究所
年　報

平成29年度
（第２１号）

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2017

Volume XXI

創価大学・国際仏教学高等研究所
東 京・2018・八王子

The International Research Institute for Advanced Buddhology
Soka University
Tokyo・2018

A synonym lexicon similar to the *Amarakośa*

Jens BRAARVIG, Jaehee HAN, Hyebin LEE, Weerachai LEURITTHIKUL

MS 2382/9 of the Schøyen collection contains a fragment of a synonym lexicon (abbr.: LexMS) in the same *genre* as the *Amarakośa*. The writing style of the birch bark MS is Gilgit-Bāmiyān type 1, and as such dateable to the 7th century. It measures 7,3 × 14 cm, and on the recto side is a page number 4.

Transliteration

recto (folio no. 4)
1   dheyo dāsa eva ca pr[e]ṣyasya || śarīraṃ vigrahaś caivatmā ta .. ///
2   ttamāṃgaṃ mūrdhnā ca śiraḥ śīrṣaṃ ca mastakam : śirasaḥ vālāḥ keśād. ///
3   mukhasya || locanaṃ nayanaṃ netraṃm īkṣaṇaṃ cakṣur eva ca • cakṣuṣāṃ || ///
4   ca śirodharā • grīvāyā || karṇaśrotraṃ samākhyātaṃ nāsā śrauṇeti ///
5   payodharau stanau vyatti tathaivorasijau kucau || stanānāṃ || jaṭha[ra]ṃ .. ///
6   tathā • kaṭya || [mekhalā] raśanā kakṣyakaṃcī śroṇīcī ◯ ///
7   śā kramaḥ pādaś caraṇaḥ saraṇa{•}ś caraḥ pādayo || .e ///
8   [ś]yati • mātu || bhrātā sahodaror bandhuḥ sanāthaḥ .. ///
9   sūno dāyado vatsa eva ca || śākyaputro yati ///
10 brāhmaṇasya || avadātaṃ sitaṃ śuklaṃ dhavalaṃ .e ///

verso
1   kapilo vabhras tulyārtho varṇavādina || kapilasya ///
2   ṣṭaṃ tṛviṣṭakaḥ svargasya || vibudhās tṛdaśo devāś. ///
3   sāta śarmaḥ sukhaṃ kalyaṃ śivaś ca kuṃ tathā || sukh.. ///
4   sam eva ca • māṃsasya || tajjaṃ ca lohitaṃ raktaṃ śoṇit. ///
5   .. lyāṇa eva ca • + g.o vaśyaṃ ca niyataṃ nissaṃ ◯ ///
6   stokam eṣaś ca kīrtitam* stoka || duṣṭamārgopa ◯ ///
7   viśrāmaṃ śayanaṃ śayyān alpaḥ paryaṃka eva ca • ///
8   panthaṃ khaṣṭaṃ danta caiva || yoktrita syanditaḥ sita || ku .. ///
9   luḥ sthathā || vṛddhasya || athānnaṃ bhojanaṃ bhojyajīvitaṃ ///
10 dhvajaḥ ketuḥ kṛtataś cihnam eva ca || dhvajasya || rājyaṃ .. ///

Note: The birch bark is folded in a few instances as scanned, but could be unfolded temporarily and read. This concerns line b1: *kapilo*; b3: *sāta*; b10: *dhvajaḥ*.

Reconstruction, translation and Amarakośa comparanda

1a servants (*preṣya*):

1 (vi)dheyo dāsa eva ca || preṣyasya || (3.1.50) vidheyo vinayagrāhī vacanesthita āśravaḥ; (2.8.1429) bhṛtye dāseradāseyadāsagopyakaceṭakāḥ; (2.5.564) asiknī syād avṛddhā yā preṣyāntaḥpuracāriṇī

2–7a body parts:

body:

śarīraṃ vigrahaś caivātmā (MS: caivatmā) ta .. ::: (2.5.670) gātraṃ vapuḥ saṃhananaṃ śarīraṃ varṣma vigrahaḥ

head:

2 (u)ttamāṃgaṃ mūrdhnā ca śiraḥ śīrṣaṃ ca mastakaṃ || śirasaḥ || ::: (2.5.719) uttamāṅgaṃ śiraḥ śīrṣaṃ mūrdhā nā mastako 'striyām

hair:

vālāḥ keśād. /// ::: (2.5.720) cikuraḥ kuntalo vālaḥ kacaḥ keśaḥ śiroruhaḥ

mouth:

3 mukhasya || (2.5.707) vaktrāsye vadanaṃ tuṇḍamānanaṃ lapanaṃ mukham

eyes:

locanaṃ nayanaṃ netram īkṣaṇaṃ cakṣur eva ca || cakṣuṣāṃ || ::: (2.5.715) locanaṃ nayanaṃ netram īkṣaṇaṃ cakṣur akṣiṇī

neck:

4 ca śirodharā || grīvāyāḥ || ::: (2.5.705) kaṇṭho galo 'tha grīvāyāṃ śirodhiḥ kandharety api

ears:

karṇaśrotraṃ samākhyātaṃ ::: (2.5.718) karṇaśabdagrahau śrotraṃ śrutiḥ strī śravaṇaṃ śravaḥ

nose:

nāsā ghrāṇeti (MS: śrauṇeti) ::: (2.5.708) klībe ghrāṇaṃ gandhavahā ghoṇā nāsā ca nāsikā

nipples:

5 payodharau stanau vṛnte (MS: vṛtti) tathaivorasijau kucau || stanānāṃ || ::: (2.5.683) picaṇḍakukṣī jaṭharodaraṃ tundaṃ stanau kucau

stomach:

jaṭha[ra]ṃ .. ::: For Amk see the previous item.

hips:

6 tathā || kaṭyaḥ ||
mekhalā raśanā kakṣyaṃ kaṃcī śroṇīcī… ::: (2.5.746) strīkaṭyāṃ mekhalā kāñcī saptakī raśanā tathā

feet:

7 … śā kramaḥ pādaś caraṇaḥ saraṇaś caraḥ || pādayoḥ || .e ::: (2.5.672) pādāgraṃ prapadaṃ pādaḥ padaṅghriścaraṇo 'striyām

7–9a family members:

8 śyati || mātuḥ || bhrātā sahodaror bandhuḥ sanāthaḥ .. ::: (2.5.594) mātur mātā mahādy evaṃ sapiṇḍās tu sanābhayaḥ, (2.5.595) samānodaryasodaryasagarbhyasahajāḥ samāḥ, (2.5.596) sagotrabāndhavajñātibandhusvasvajanāḥ samāḥ, (2.5.597) jñāteyaṃ bandhutā teṣāṃ kramād bhāvasamūhayoḥ

9 sūno dāyado vatsa eva ca || śākyaputro yati ::: (2.5.582) ātmajas tanayaḥ sūnuḥ sutaḥ putraḥ striyāṃ tvamī

9–10a classes of society (*varṇa*):

10 brāhmaṇasya || no parallels in the Amk for *brāhmaṇa*

10a–1b colours (*varṇa*):

avadātaṃ sitaṃ śuklaṃ dhavalaṃ .e ::: (1.5.341) śuklaśubhraśuciśvetaviśadaśyetapāṇḍarāḥ, (1.5.342) avadātaḥ sito gauro 'valakṣo dhavalo 'rjunaḥ;

1 kapilo vabhras tulyārtho varṇavādinaḥ || kapilasya ::: No parallels in the Amk. *vabhra* for *babhru* "reddish brown" (MMW)

1–2b heaven (*svarga*) and gods:

2 ṣṭam tṛviṣṭakaḥ || svargasya || ::: (1.1.12) suraloko dyodivau dve striyāṃ klībe triviṣṭapam

vibudhās tṛdaśo devāś. ::: (1.1.13) amarā nirjarā devās tridaśā vibudhāḥ surāḥ

2–3b happiness (*sukha*):

3 sātaṃ (MS: sāta, n. pleasure, delight) śarmaḥ sukhaṃ kalyaṃ śivaś ca kuṃ tathā || sukh(asya ||) ::: (1.4.302) syād ānandathurānandaḥ śarmaśātasukhāni ca

3–4b meat (*māṃsa*) and blood

4 (tara)sam eva ca || māṃsasya || ::: (2.5.654) piśitaṃ tarasaṃ māṃsaṃ palalaṃ krvyamāmiṣam

tajjaṃ ca lohitaṃ raktaṃ śoṇit(am) ::: (2.5.656) rudhire 'sṛglohitāsraraktakṣatajaśoṇitam

4–5b goodness:

5 (ka)lyāṇa eva ca •

5b words for certainty

+ g.o 'vaśyaṃ ca niyataṃ niḥsaṃ(śayaṃ, °dehaṃ?) ::: No relevant parallels in the Amk

5–6b words for praise (*stoka*):

6 stokam eṣaś ca kīrtitam || stokaḥ || ::: (1.6.373) yaśaḥ kīrtiḥ samajñā ca stavaḥ stotraṃ stutir nutiḥ

(*stoka* means small, but is evidently understood as belonging to the root *stu*- praise)

6b words for blame:

duṣṭamārgopa ::: No relevant parallels in the Amk

7b words for resting-places:

7 viśrāmaṃ śayanaṃ śayyānalpaḥ paryaṃka eva ca || ::: (2.5.802) upadhānam tūpabarhaḥ śayyāyāṃ
  śayanīyavat; (2.5.803) śayanaṃ mañcaparyaṅkapalyaṅkāḥ khaṭvyā samāḥ

7–8b words for binding and suppressing enemies:

8 (pari)panthaḥ khaṣṭaḥ dantaś caiva yoktritaḥ syanditaḥ sitaḥ || ku .. (MS: panthaṃ khaṣṭaṃ
  danta caiva || yoktrita syanditaḥ sita || *paripantha* means enemy, and this produces one
  syllable in excess in the pada, but *panthaḥ* alone gives no meaning.) ::: No parallels in the
  Amk

8–9b words for growing:

9 (phu)llas tathā (MS: (phu)llaḥ sthathā, but cf. 6a: tathā • kaṭya<ḥ> || and 3b) || vṛddhasya ||
  ::: (2.4.112) praphullotphullasaṃphullavyākośavikacasphuṭāḥ (2.4.113) phullaś caite vikasite
  syuravandhyādayastriṣu; cf. (3.2.246)

9b words for food

athānnaṃ bhojanaṃ bhojyaṃ jīvitaṃ ::: No relevant parallels in the Amk

9–10b names for banners (*dhvaja*):

10 dhvajaḫ ketuḥ kṛtataś cihnam eva ca || dhvajasya || ::: *dhvaja* is found many places in the
  Amk, but not in this context.

10b names for kingdoms:

rājyaṃ .. No relevant parallels in Amk

The metre is ordinary śloka, as borne out by two complete half-ślokas with *lemmata*
extant in our MS, viz., 3a *locanaṃ nayanaṃ netram īkṣaṇaṃ cakṣur eva ca || cakṣuṣāṃ ||*;
and 5a *payodharau stanau vṛnte tathaivorasijau kucau || stanānāṃ ||*. So it seems that the
format is one, or a half, śloka for each concept, and a *lemma* at the end of the śloka or half-
śloka in genitive. Further, LexMS has *eva ca* where Amk has *iti* after the synonym lists. The
lemma is in genitive after the synonym list (*preṣyasya, śirasaḥ, mukhasya, cakṣuṣāṃ,
stanānāṃ, kaṭyaḥ, pādayoḥ, mātuḥ, brāhmaṇasya, kapilasya, svargasya, vṛddhasya,
dhvajasya*), with one exception (*stokaḥ*), which may be an error of the scribe.

It is difficult to understand the order of the *lemmata*. In Amk the sequence is
traditional – as going back even to *Nirukta*, starting out with the universe as consisting of
earth and heaven, corresponding also to the traditional Chinese lexical ontologies (cf.
Braarvig 2018). In LexMS we have also the sequence of servants (*preṣya*), then a set of body
parts in good order, and after that family members, classes of society (*varṇa*) continuing with
the other meanings of *varṇa*, including *colour*. *svarga* comes between *varṇa* and *sukha* –
though of course one may argue that the higher classes (*varṇa*) are closer to *svarga* than the
lower, and that *sukha* indeed is a quality of *svarga*. The sequence is not complete irrational,
though considering the Indian class society, where servants maybe are seen as having less
value than body parts, and that *svarga* is the continuation of the highest social class, and then

the author includes the other meanings of *varṇa* on the way. That flesh and blood follow, is inscrutable, and, in the case of "certainty, praises and blame", then following, at least the two last members belong together as contrasts. Enemies, growth and food may be connected to the riches of a kingdom, as well as banners, preceding the word *rājya*, being a symbol of the same. But one cannot say that the sequences documented are particularly rational, though to some extent understandable.

The lexicon seems to belong to a Buddhist milieu, similar to the Amk — (see Vogel 1979: 313) — as it mentions the *Śākyaputra* (line 9a). However, if this is a wrong reading it proves only that the scribe is a Buddhist, because *śākyaputra* can be an erroneous reading for *sutaḥ putraḥ*, as has Amk *in loco*. But if Amk is accepted as a Buddhist work, then there is reason to also accept LexMS as such. The lexicon from which the fragment comes must be characterised as a synonym lexicon. Being written in ślokas it belongs to a long Indian lexicographical tradition, but it is most similar to the Amk of the lexica extant, also having many expressions corresponding to those of the Amk. The main difference with the Amk, in principle, is that LexMS gives the *lemma* in genitive for each set of synonyms, which the Amk does not do. The Weber MS is written at same time, but is different in respect of format, as it contains more explanations of each *lemma* – a such it may be characterized as a more sophisticated lexicon than the LexMS as well as Amk. We know more or less the *terminus ad quem* because of the palaeographical dating, and if this is employed as a criterion of dating, it would correspond to the later dating of the Amk as 7th century as based on the "Vikramāditya II" argument (see Vogel 1979: 313)

ABBREVIATIONS
Amk   *Amarakośa*
LexMS MS 2382/9 of the Schøyen collection

BIBLIOGRAPHY
Birwé, Robert (1965), "Fragments from Three Lost Kośas: I. Vācaspati's Śabdārṇava." *Journal of the American Oriental Society* 85: 524–543.

___ (1967), "Fragments from Three Lost Kośas: Vyāḍi's Utpalinī II". *JAOS* 87: 39–52.

___ (1973), "Fragments from Three Lost Kośas: III. Vikramāditya's Saṃsārāvarta." *JAOS* 93: 462–468.

Braarvig, Jens (Forthcoming 2018), "Lexical Ontologies in the Tang Dynasty." *Studies in Multilingualism*.

Deslongchamps, Loiseleur (1839–45), *Amarakocha, ou Vocabulaire d'Amarasinha*: 1-2 Paris: Impr. Royale.

Hoernle, A. F. Rudolf (1893), *The Weber manuscripts: Another collection of ancient manuscripts from Central Asia*, Calcutta: Baptist Mission Press.

Pant, Mahes Raj (2000), *Jātarūpa's commentary on the Amarakośa: for the first time critically edited together with an introduction, appendices and indices*. 1: Introduction, 2: Text. Delhi: Motilala Banarsidass.

Sarup, Lakshman (1920, 1921, 1927), *The Nighantu and the Nirukta: the oldest Indian treatise on etymology, philology, and semantics*: 1. Introduction, 2. English translation and notes, 3. Sanskrit text: with an appendix showing the relation of the Nirukta with other Sanskrit works. London: Oxford University Press.

Vidyabhusana, Satis Chandra (1912), *Amarakosah, a metrical dictionary of the Sanskrit language with Tibetan version*, Calcutta: Bibliotheca Indica.

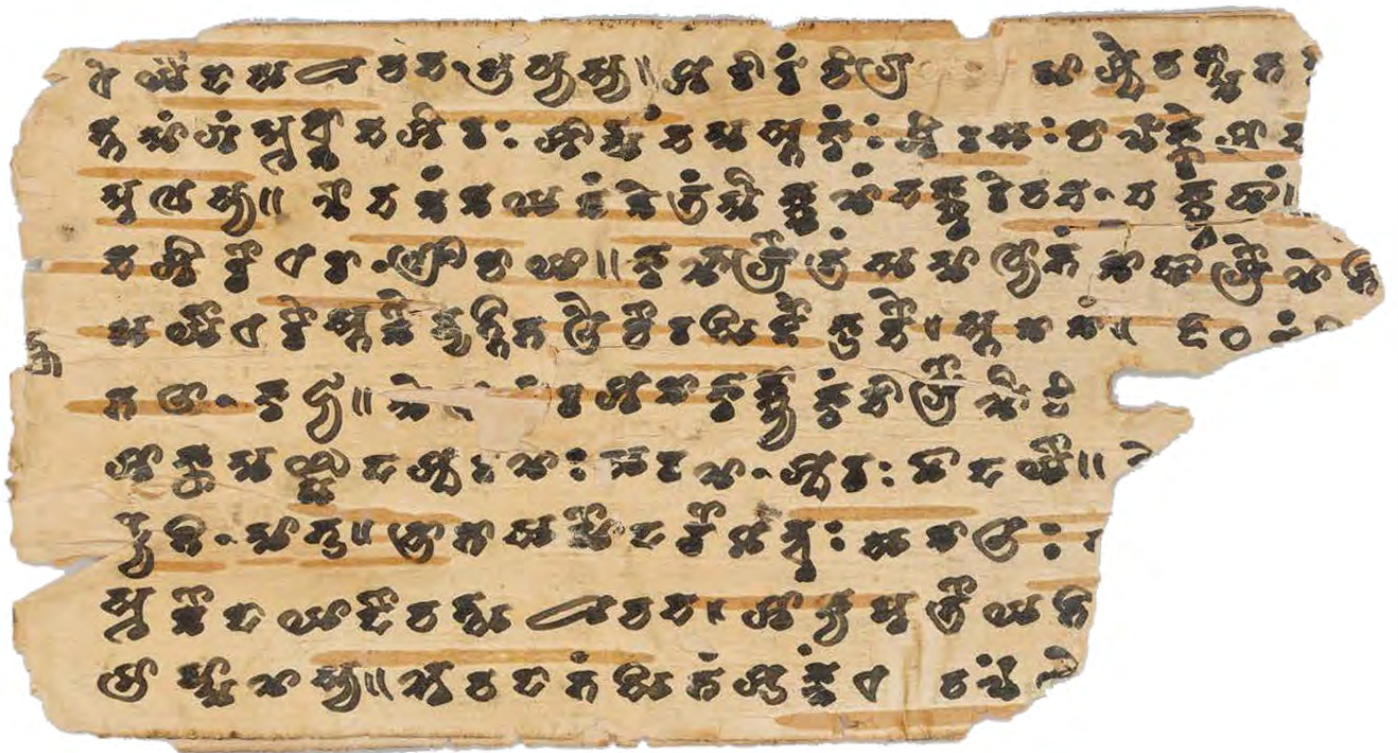Vogel, Claus (1979), *Indian Lexicography,* Wiesbaden: Harrassowitz.

Jens Braarvig, Jaehee Han, Hyebin Lee and Weerachai Leuritthikul, "A synonym lexicon similar to the *Amarakośa.*"

PLATE 6

Fig. 1. SC 2382/2 recto.

Fig. 2. SC 2382/2 verso.